A

Divine Dialogue,

BETWEEN

CHRIST and a SINNER,

WHEREIN, THE

DIVINE LOVE OF CHRIST

IS EXEMPLIFIED,

In his beſeeching the SINNER to be ſaved;

TO WHICH IS ADDED,

THE HAPPY MAN

AND TRUE GENTLEMAN;

WITH THE DIFFERENCE

Between To-Day, and To-Morrow.

Juſt Publiſhed, for the Benefit of the Poor Man who leaves this 'till called for again; recommended to all good chriſtians, to purchaſe a Quantity for the Benefit of their poorer Neighbours

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BL

CHRIST,

BESEECHING A SINNER TO BE SAVED.

CHRIST.

SEE, O man! I who am thy judge, offer myself thy advocate: I against whom thou hast sinned, offer myself thy saviour; therefore, why wilt thou die?

SINNER.

I die, because the law, the minister of death, condemns me for my sins.

CHRIST.

But I, who have satisfied the law, promise thee absolution on repentance, and therefore, why wilt thou die?

SINNER.

I die, because, I have made a league with hell, and a covenant with death; and my soul is fast bound in prison, that I cannot come forth.

CHRIST.

But I have vanquish'd and triumph'd over death, and hell; and offer thee power to break the covenant, and dissolve the league, and to return and live; and why then wilt thou die?

SINNER.

I die, becauſe I carry about me a body of ſin, a law in my members, which preſſes me forward into all kinds of evil.

CHRIST.

But, I bring the grace of God, to make thee a new heart, and a new ſpirit; and therefore, yet, yet, again, why wilt thou die?

SINNER.

I die, becauſe I fear, that I was of old ordained of God, to this condemnation, reprobated.

CHRIST.

O, foolish and perverſe ſoul! I give thee my word, yea, my oath, I have no pleaſure in the death of the wicked, and therefore preſume not to ſearch my decrees, which are ſecret; but ſee the truth of my goſpel revealed, which tells thee that "I came into the world to ſave ſinners," that all who repent and believe, ſhall be ſaved, and therefore whilſt I ſtretch forth my arms, fly not my embraces; whilſt I tender thee my grace, reſiſt not my ſpirit; and if thou continue thy rebellion I will not yet withdraw my compaſſion, but ſhall ſtill beſpeak thee and all obſtinate ſinners in the miniſtry of my word, ſaying, "why will ye die, "ſeeing, I have no pleaſure in the death of him "that dieth; therefore turn yourſelves and live; "caſt away from you all your tranſgreſſions, and

"make you new hearts and new ſpirits, ſo iniquity "ſhall not be your ruin." Art thou frighted at the vaſt armies of thy luſts, and the mighty powers of hell, that come againſt thee? why here is thy refuge, thy tower of defence, *The Lord Jehovah, the mighty God, the Lord of Hoſts*, he will defend and deliver thee.

SINNER.

True, I queſtion not whether the Lord have power, but whether he be willing to ſave.

CHRIST.

Why hearken then, thy Lord as he is merciful to aſſure thee that he is able to ſave, ſo he is merciful to give thee full aſſurance that he is willing: I invite the weary and heavy-laden ſinner of every deſcription, to come to me for life. and thou haſt my ſolemn promiſe in my goſpel, that whoever comes to me I will in no wiſe caſt out.

SINNER.

But I am ſo wretched and worthleſs a creature, that if I go to my heavenly Father, I have nothing to move his mercy.

CHRIST.

Why yes ſure, for miſery is the object of mercy, and beſides, thy God, does not expect merit to move his regard, but faith to believe, to fear, and to love him.

SINNER.

But the offers of God have been rejected by me, how then ſhall I be accepted of him?

CHRIST.

As God is gracious to receive ſinners freely, and without any former merit on their part, ſo is he long-ſuffering and gracious, to wait patiently.

SINNER.

But my ſins have been many and great, they are more in number than the hairs of my head, and I dare not lift my eyes to Heaven for forgiveneſs.

CHRIST.

But he who is long-ſuffering in patience to bear, is alſo abundant in goodneſs, to pardon.

SINNER.

But I have been falſe to God, often, very often returning, and yet, as often rebelling againſt him; I have broken my vows, my reſolutions, my covenants, and how then ſhall I hope for pardon?

CHRIST.

Why, tho' thou haſt been unfaithful unto God, yet will not God be unfaithful unto thee, as he as promiſed to accept all who repent and believe, ſo is he abundant in truth, to make good his promiſe to all believing penitents.

SINNER.

O, but my heinous guilt ſtrikes terror into my conſcience, my ſins are continually croſſing me in my way, and flying in my face; I have ſinned wilfully, preſumptouſly, and in the very face of heaven.

CHRIST.

Why ſee the gracious name of God the Lord, the Lord God, merciful and gracious, forgiving iniquity, tranſgreſſion and ſin, ſins of all kinds and degrees, the moſt heinous and numerous, the moſt impious and prophane.

SINNER.

But perhaps God vouchſafes his mercy but to a few.

CHRIST.

No, his mercy is vouchſafed to all; and it is a mercy not exhauſted, but ſtill renewed; he has a whole treaſure full of it, and as a treaſure, he keeps it for all the works of his hands: this treaſure is open to you in the bleſſed ſacrament; come therefore and receive this mercy from thy God, this pardoning, this healing, this comfortable, this ſaving mercy, diſpenſed by the bountiful hand of thy Saviour, who with that mercy giveth his merits, his ſpirit, his whole fulneſs, his whole ſelf, wherefore, rouſe up thy ſoul, and receive the bounty of thy God and thy Saviour, with an humble and a thankful heart.

Let us be careful to avoid ſin, for that only can ſeperate God and us, nothing elſe can deprive us of him; The aid and influence of his grace, none can hinder us from receiving; none can take from us the joys and comforts of his holy ſpirit; all other things may leave us and farſake us; we may loſe our friends and relations; we may be driven from our homes, but men can ſend us to no place, where the preſence of God will not be with us, and his love protect and befriend us, our communication with heaven cannot be prevented, our prayers and our cries, will always find their way thither from the ends of the earth.

THE

HAPPY MAN,

WAS born in the city of regeneration, in the parish of repentance unto life; he was educated at the school of obedience, and lives now in perseverance; he works now at the trade of diligence notwithstanding he has a large estate in the county of christian contentment, and many times does jobs of self denial; he wears the plain garment of humility, and has a better suit to put on when he goes to court, called the robe of Christ's righteousness; he often walks in the valley of self-abasement, and sometimes he climbs the mountain of spiritual mindedness, and he breakfasts every morning upon spiritual prayer, and sups every evening on the same. He has meat to eat that the world knows not of, and his drink is the sincere milk of the word. Thus happy he lives, and happy he dies

Happy is he who has gospel submission in his will, due order in his affection, sound peace in his conscience, sanctity and grace in his soul, real divinity in his breast, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head: happy is the life of such a one; in order to obtain which, pray fervently. believe firmly, wait

patiently, work abundantly, live holy, die daily, watch your heart, guide your actions, redeem your time, love Christ, and long for glory.

THE TRUE GENTLEMAN,

THE true Gentleman is God's ſervant, the world's maſter, and his own man; virtue is his buſineſs, ſtudy his recreation, contentedneſs his reſt, and happineſs his reward. God is his father, the church his mother, the ſaints his brethren, all that need him his friends. Heaven his inheritance, religion his miſtreſs, loyalty and juſtice his two ladies of honour, devotion his chaplain, chaſtity his chamberlain, ſobriety his butler, temperance his cook, hoſpitality his houſekeeper, providence his ſteward, charity his treaſurer, piety is miſtreſs of the houſe, and diſcretion his porter, to let in and out as is moſt fit. Thus his whole family is made up of virtues, and he is the true maſter of the family.

He is neceſſitated to take the world in his way to heaven, but he walks thro' it as faſt as he can, and all his buſineſs by the way is to endeavour to make himſelf and others happy. Take him all in two words, he is a MAN and a CHRISTIAN.

The Difference between TO-DAY AND TO-MORROW.

TO-day man's dreſs'd in gold and ſilver bright,
Wrap'd in a ſhroud before to-morrow night;
To-day he's feeding on delicious food,
To-morrow dead unable to do good;
To-day he's nice and ſcorns to feed on crumbs,
To-morrow he himſelf's a diſh for worms;
To-day he's honor'd and in vaſt eſteem,
To-morrow not a beggar values him;
To-day he riſes from a velvet bed,
To-morrow lays in one that's made of lead;
To-day his houſe, tho large he counts but ſmall,
To-morrow no command, no houſe at all;
To-day has forty ſervants at his gate,
To-morrow ſcorn'd, not one on him will wait;
To-day perfum'd as ſweet as any roſe,
To-morrow ſtinks in every body's noſe;
To-day he's grand, majeſtic, all delight,
Ghaſtful and pale before to-morrow night;
True as the ſcripture ſays, "man's life's a ſpan,
The preſent moment is the life of man;
Of life the preſent moment's all we are ſure,
We can't call back one paſt, or one ſhort hour,

patiently, work abundantly, live holy, die daily, watch your heart, guide your actions, redeem your time, love Chriſt, and long for glory.

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ADDRESS TO SINNERS.

Sinners awake, repent and pray,
Return to God now while you may,
The days of life will soon be past,
For aught you know this is your last.

You now are on your journey home,
And to the grave will shortly come,
Your souls must soon transported be,
To blest or dread eternity.

Receive ye then God's offered grace,
And Jesus Christ by faith embrace,
Cleave to him here, and you shall be,
Blest to all eternity.

FINIS.

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